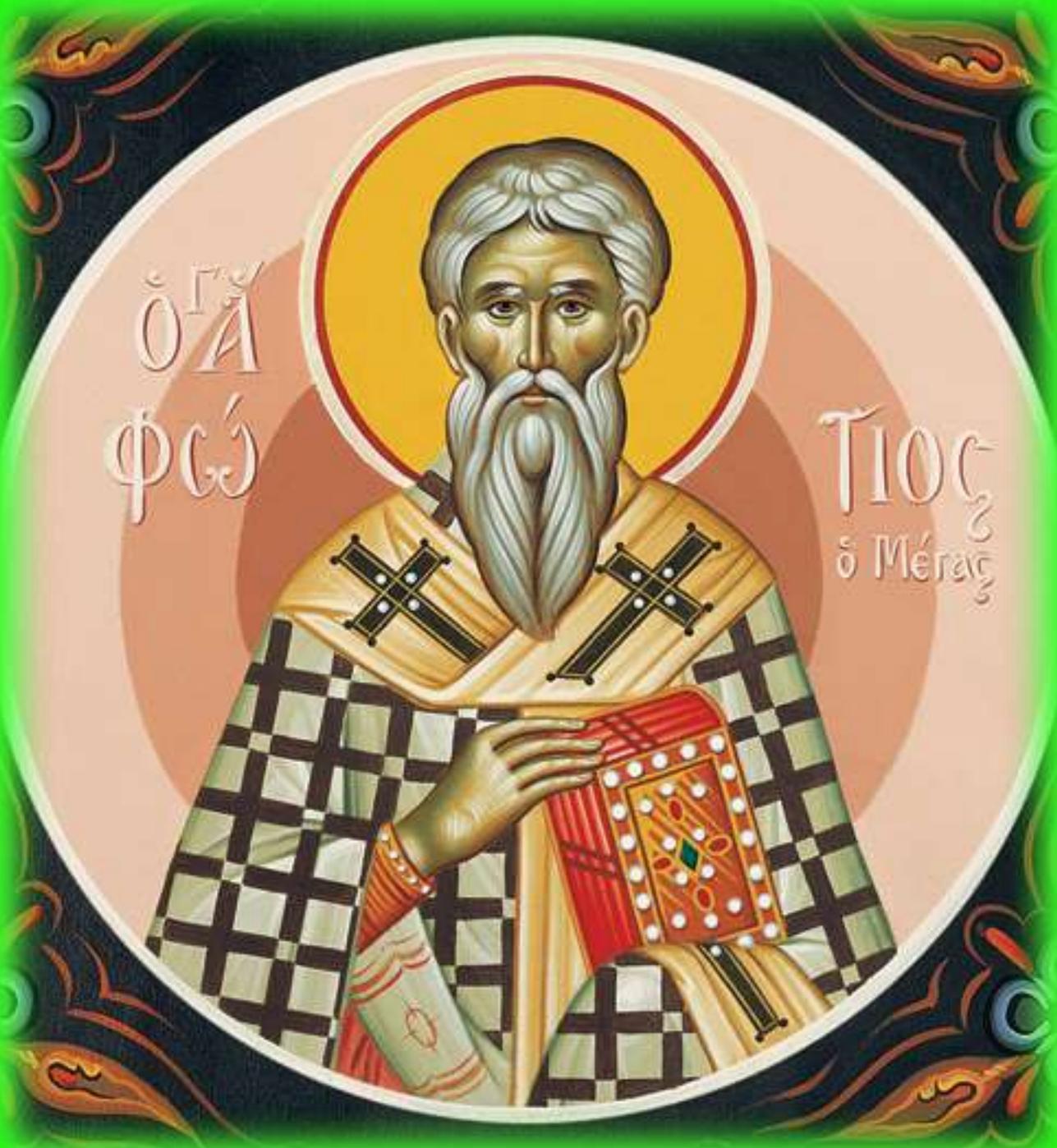


06 FEBRUARIE

**SLUJBA
SF. IERARH-
MĂRTURISITOR
FOTIE
CEL MARE,
PATRIARHUL
CONSTANTINOPOLULUI**



MINEIUL PE FEBRUARIE-EG



ALSO ON THE 6TH DAY OF THE MONTH OF FEBRUARY
 COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PHOTIUS,
 PATRIARCH OF CONSTANTINOPLE, CONFESSOR,
 AND PEER OF THE APOSTLES
 AFTERFEAST OF THE MEETING OF OUR LORD

AT LITTLE VESPERS

On "Lord, I have cried..." four stichera, in Tone I, Spec. Mel: "Joy of the ranks of heaven..."—

We praise thee, the holy hierarch of the Lord, the glory of patriarchs, the great and splendid leader of the Church of Christ. O most sacred Photius. Wherefore, by thy supplications, O father, protect us who honor thy memory.

Abiding in gladness in the mansions of heaven, O father, and standing boldly before the throne of the Lord with the angels, pray thou that remission of transgressions and passions be granted unto those who on earth keep thy memory.

When thy pure heart was richly illumined by the enlightening rays of the divine Spirit, O thrice-blessed one of godly eloquence, thou truly becamest radiant of visage, and didst disperse the wicked darkness of heresy with grace divine.

Thou hast now been numbered with the angels of heaven, O thrice-blessed one; and, standing before the Holy Trinity, thou dost entreat Him in behalf of us who with faith venerate thy most precious memory and ask deliverance from evil.

Glory..., in Tone VIII—

Come, all ye faithful, let us piously praise the most wondrous Photius, the holy hierarch and friend of the Lord; for, full of the teaching of the apostles and having been manifest as a dwelling place of the Holy Spirit by his virtuous life, with dogma he drove the wolves away from the universal Church, and, splendidly expounding the Orthodox Faith, was shown to be a pillar and champion of piety. Wherefore, standing yet closer to Christ after his death, he prayeth unceasingly in behalf of our souls.

Now and ever..., of the feast, in Tone IV—

Today the holy Mother, who is more exalted than any temple, cometh into the temple, revealing to the world the Maker of the world and Giver of the Law; and the elder Simeon, taking Him in his arms,

exclaimeth, rejoicing: "Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!"

At the Aposticha, these stichera, in Tone II, Spec. Mel: "O house of Ephrata..."—

Come now, O divine assembly of the faithful, let us earnestly praise Photius, the great primate of the Church.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

From thy mother's swaddling clothes wast thou shown forth as a sanctified vessel and a habitation of the most Holy Spirit, O our God-bearing father.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Thy monastery of the New Sion proclaimeth hymns to thee, O divinely wise one; which do thou ever preserve by thy supplications to the Lord.

Glory...: Idiomelon, in the same tone—

O ever-memorable father Photius, thou divine adornment of holy hierarchs: as is thy name, so was thy life. Thy life is glorious and thy repose is with the saints; wherefore, pray thou in behalf of our souls.

Now and ever, of the feast, in the same tone, Spec. Mel: "O house of Ephrata..."—

The most pure one cried out: O Simeon, take thou in thine arms the Lord of glory, the salvation of the world, as a Babe!

Troparion, in Tone IV—

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V—

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, preserve them from all error.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

Glory..., Now and ever..., Troparion of the feast, in Tone I—

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man...", the first antiphon.

At "Lord, I have cried...", 8 stichera: 4 for the feast, in Tone I, Spec. Mel: "Joy of the ranks of heaven..."—

The Creator of all, our Deliverer, is borne into the temple by His Virgin Mother; wherefore, the elder, receiving Him, cried out with joy: "Now lettest Thou Thy servant depart in peace, O Good One, as Thou hast willed!"

Symeon, taking from the Virgin into his arms Him Who was begotten before all the ages, cried out: "I have beheld, O Savior, the light of Thy glory which shineth upon the ends of the earth! Now lettest Thou Thy servant depart in peace, O Good One, for I have seen Thee today!"

Symeon, taking in his arms the Savior Who in the fullness of time was born for the salvation of men, cried out, rejoicing: "I have seen the Light of the gentiles, the Glory of Israel! Now lettest Thou me depart from things here, by Thy command, as Thou hast said, in that Thou art God.

O Christ, Who of old set down the Law on Mount Sinai, fulfilling now the ordinances of the Law in the city of Sion, it hath been Thy pleasure to be borne into the temple as a babe in the flesh by the hands of the Theotokos, together with doves as wholeburnt offerings, and in the arms of Symeon.

And 4 of the saint, in Tone IV, Spec. Mel: "As one valiant among the martyrs..."—

With hymnody let us in godly manner praise the most holy Photius: the instrument of grace, the harp of the Spirit, the immovable pillar of the divine Faith, the champion of Orthodoxy, great teacher, glorious and holy hierarch, confirmation of the Church, the most splendid contender for the Lord. *Twice*

With one voice, all ye Orthodox, with sacred hymnody let us praise Photius: first enthroned among the patriarchs, orator of fiery spirit, teacher of the whole world, godly primate of Constantinople, magnificent hierarch, most excellent pastor of the Church of Christ.

By an iniquitous command wast thou driven from thy flock, and didst share in sorrows and tribulations for the Faith, O glorious one, Photius most steadfast, thou illustrious hierarch, confirmation of the Church, immovable pillar; wherefore, we all earnestly honor thee as a teacher of Orthodoxy and an expounder of the Mysteries, O ever-memorable one.

Glory..., in Tone VI—

O most holy father, thrice-blessed and venerable, disciple of Christ the Chief Shepherd, good shepherd who laid down thy life for thy sheep: By thy prayers, O all-praised and most holy Photius, do thou now ask Him to grant us great mercy.

Now and ever..., of the feast, in Tone V—

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein do we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, receiving circumcision, and carried by Symeon, not in a semblance or guise, but appearing in truth to the world. To Him do we cry out: O preëternal God, glory be to Thee!

Entrance. O joyous Light..., Prokimenon of the day. Three readings.

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways;

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a

city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At the Litia, these stichera—

In Tone I: Be glad in the Lord, O city of Constantine, and every city, island and land, in the honored memory of the thrice-blessed Photius, our common chief shepherd, the beacon and teacher of the universal Church; for while yet alive, he struggled exceedingly for the Faith of the Gospel, and he now receiveth gifts of honor in the heavens for his labors, praying unceasingly to Christ God in behalf of our souls.

In Tone II: Praising thee with love, we entreat thee, the great hierarch and pastor, guileless and venerable, preacher of piety, fire-breathing mouth of the Spirit: By thy supplications, O father, redeem thou our souls.

In Tone VI: O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: Cease thou never to cry unto the Lord for us.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

Glory..., in the same tone—

O good and faithful servant, good laborer in the vineyard of Christ, thou didst bear the burden of the day and didst increase the talent given thee; and thou didst not envy those who came after thee. Wherefore, the portals of heaven have been opened unto thee. Enter thou into the joy of thy Lord, and pray for us, O most holy father.

Now and ever..., of the feast, the composition of Andrew Pyrrhus, in Tone II—

Him to Whom the ministers on high pray with trembling, Symeon now taketh into his material arms here below. He announced that God hath united Himself to men, and, seeing God as a heavenly man, cried out with joy at being separated from those on earth: "O Lord Who revealest the never-waning light to those in darkness, glory be to Thee!"

At the Aposticha, these stichera, in Tone V, Spec. Mel: "Rejoice, boast of fasters..."—

Rejoice, O hierarch of Christ! Rejoice, radiant boast of the fathers, who wast splendidly adorned by action and vision, O repository of divine virtue, abode of meekness, habitation of unceasing prayer, treasury of peace, abode of twofold love— for God and thy neighbor! Entreat Christ, that He grant to the world great mercy!

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Rejoice, rule of hierarchs and glorious leader of teachers, mouth of the theologians of the Church of Christ, splendid in word and dogma, right wondrous pastor, like unto the apostles in thy life, eloquent tongue cutting off every heresy like a most sharp two-edged sword, melodious instrument, heavenly mind, pillar of the Church, confirmation of the faithful! Entreat Christ, that He send down great mercy upon our souls.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Rejoice, beauty of patriarchs! Rejoice, boast of all priests, divine wellspring of dogma, firm pillar and steadfast foundation of the Church, most renowned

example, most wise recorder of the Mysteries, father Photius, thou confirmation of the truth, most splendid and Orthodox champion, heavenly man and earthly angel, thou glory of the Orthodox! Cease thou never to entreat Christ in behalf of all that praise thee!

Glory..., in Tone IV—

It is meet for the imperial city to boast in the hierarch Photius, as in a royal appointment and a bright-sounding clarion, which instructeth all the ends of the earth in the dogmas of salvation, assembling all to unite in godly hymnody. To him, then, let us cry out: O thou who art splendid of speech and named after light, beseech Christ God that He save our souls!

Now and ever..., of the feast, in Tone V—

The Ancient of Days, having become a babe in the flesh, was borne into the temple by His Mother the Virgin, fulfilling the ordinance of His own Law; and, receiving Him, Simeon said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

After the Blessing of the Loaves, we chant the following troparia, in Tone IV—

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V—

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, preserve them from all error.

Glory..., Now and ever..., and the troparion of the feast, in Tone I—

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

AT MATINS

Troparion of the feast, twice; Glory..., that of the holy hierarch; Now and ever..., that of the feast, once.

After the first chanting of the Psalter, this sessional hymn, in Tone I, Spec. Mel: "Thy tomb, O Savior..."—

Lo, the spring of my soul hath burst forth; for, behold! today the radiant memory of the wise and most blessed hierarch Photius hath been revealed. Wherefore, let us all praise him as one who hath confirmed the Faith of the Orthodox by the power of the Spirit.

Glory..., Now and ever..., sessional hymn of the feast, in Tone I, Spec. Mel: "When the stone had been sealed..."—

Thou, the Life of all, having become a babe for my sake, wast borne into the temple; and Thou, Who of old didst inscribe the law on tablets on Mount Sinai, didst place Thyself under the law, that Thou mayest release all from the ancient bondage to the law. Glory to Thy loving-kindness, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

After the second chanting of the Psalter, this sessional hymn, in Tone III, Spec. Mel: "Of the divine Faith..."—

Receiving divine illumination, having been instructed in life divine, thou didst shine forth in the priesthood as befitteth thy name; for, explaining the dogmas of the Faith in manner surpassing nature, thou didst make the Church steadfast in Orthodoxy, O venerable father. Entreat Christ God, that He grant us great mercy.

Glory..., Now and ever..., sessional hymn of the feast, in Tone V, Spec. Mel: "The Word co-unoriginate..."—

Thou wast borne into the temple, the Creator, Master and Maker of the law, fulfilling the rites thereof, O Savior; and Thou, O only Compassionate One, Who fillest all with awe and sustainest all creation, didst desire, in Thy good will, to be carried in the flesh in the arms of Symeon, that Thou mayest reveal Thy light unto us.

Polyeleos, and this Magnification—

We magnify thee, O holy hierarch, father Photius, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm—

A Hear this, all ye nations; give ear, all ye that inhabit the world. [Ps. 48: 2]

B My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. [Ps. 48: 4]

A Come, ye children, hearken unto me; I will teach you the fear of the Lord. [Ps. 33: 12]

B I have proclaimed the good tidings of Thy righteousness in the great congregation. [Ps. 39: 10]

A Thy truth and Thy salvation have I declared. [Ps. 39: 11]

B I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee. [Ps. 21: 23]

A That I may hear the voice of Thy praise, and tell of all Thy wondrous works. [Ps. 25: 7]

B O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. [Ps. 25: 8]

A I have hated the congregation of evil-doers, and with the ungodly will I not sit. [Ps. 25: 5]

B For I have kept the ways of the Lord, and I have not acted impiously toward my God. [Ps. 17: 22]

A The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. [Ps. 36: 30]

B His righteousness abideth unto ages of ages. [Ps. 110: 3]

A Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. [Ps. 131: 9]

B Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. [Ps. 83: 5]

Glory..., Now and ever...

Alleluia, alleluia, alleluia, Glory to Thee, O God. *Thrice.*

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

After the Polyeleos, this sessional hymn, in Tone IV, Spec. Mel: "Having been lifted up..."—

O chief hierarch, honored and divinely eloquent preacher, splendid instructor of the Church: with grace thou waterest the thoughts of the faithful and burnest up the thoughts of the heretics; and pouring forth the grace of miracles, thou dost truly wash away the impurity of all the passions, O venerable and most glorious father Photius.

Glory..., Now and ever..., sessional hymn of the feast, in Tone IV, Spec. Mel: "Joseph marvelled..."—

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that Thou mightest assure me of the flesh Thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV—

My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]
Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world. [Ps. 48:1]

Let every breath praise the Lord.

READING FROM THE GOSPEL
ACCORDING TO ST. JOHN (10:1-9).

"Verily, verily, I say unto you, He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." This parable spake Jesus unto them; but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you: I am the door of the sheep. All that ever came

before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and go in and out, and find pasture."

After Psalm 50, this sticheron, in Tone VI—

Grace flowed from thy lips, O venerable father; and thou wast the shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, the one Godhead.

Canon of the Feast, with 6 troparia; and that of the holy hierarch, with 8 troparia.

ODE I

Canon of the Feast, the acrostic whereof is: "Joyously the elder embraceth Christ," the composition of Cosmas, in Tone III—

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun, Who is borne aloft upon a light cloud, is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the Holy Hierarch, in Tone IV—

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

O most divinely radiant beacon, O holy one who art the namesake of light: thou hast dispelled the darkness of my mind, illumining me with rays of divine light, that I may praise thy corrections.

We have known thee, O Photius, to be the confirmation of the Faith, a teacher of the Church and immovable pillar of confession, a lamp of grace most bright and a mouth of divine inspiration.

As a faithful and holy hierarch, thou didst lawfully contend, braving battle for the divine teaching, O wondrous one; and with the cords of thy dogmas thou didst strangle the vain-minded Nicholas as though he were a wild beast.

Theotokion: Come ye all, and let us hymn the most pure Mary, who alone hath adorned mankind, having given birth unto God incarnate, and yet remained a pure Virgin.

Katavasia: The irmoi of the feast.

ODE III

Canon of the Feast

Irmos: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Holy Hierarch

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The vile serpent of the West which uttered blasphemy against heaven was silenced by thy words, O most divinely luminous beacon; wherefore, we, the Orthodox, fittingly do thee honor.

The serpent of heresy is slain by thy most wise words, O father, its head crushed as though struck by a stone. Wherefore, the Church doth fittingly honor thee.

By learned interpretation of the Scriptures, thou didst prove the energies of the grace of the Spirit, O wise one, and that the Spirit proceedeth from the Father hypostatically.

Theotokion: The Word of the unoriginate Father, Who surpasseth every principality, receiveth now an incarnate beginning, O pure one; and He Who transcendeth all seasons placeth Himself under time.

Kontakion of the feast, in Tone I, the composition of Romanus the Melodist—

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: "Things wondrous, most glorious, unapproachable and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind."

Sessional hymn of the holy hierarch, in Tone VIII, Spec. Mel: "Of the Wisdom..."—

Emulating Elijah the Prophet, as well as John the Baptist, thou didst manfully denounce the iniquitous emperors. Thou didst adorn in godly manner the throne of the chief hierarch, and hast enriched the world with a multitude of teachings. Wherefore, by thy divine writings thou didst confirm the faithful in Orthodoxy and didst convert unbelievers. O wondrous hierarch, entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

Glory..., Now and ever..., Sessional hymn of the feast, in Tone IV, Spec. Mel: "Joseph marvelled..."—

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind he was counted worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath become immutably incarnate for our sake. And he hastened to leave things here below for life everlasting; therefore, he cried out: "Now lettest Thou Thy servant depart, O Master!"

ODE IV

Canon of the Feast.

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing, take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the Word Who is without beginning, the Author of all, borne as a babe in the flesh by the Virgin as on the throne of the cherubim, Symeon marvelled and cried out to Him: All things are filled with Thy praise!

Canon of the Holy Hierarch

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

In thy youth thou didst show forth chastity; in old age, understanding; and throughout thy whole life steadfastness and long-suffering, and love for all who cry out: Glory to Thy power, O Christ!

By every godly virtue was thy most illustrious life shown to be a most renowned model, in prayer, fasting, vigil and supplication unto God Who loveth mankind.

O God-bearing father, thou didst not give slumber to thine eyelids nor sleep to thine eyes until thou hadst made of thyself a most comely habitation for the all-seeing Master, to Whom thou didst cry out: Glory to Thy power, O Christ!

Theotokion: Thou didst give life to mortal man, O most holy one, and didst raise up those who had fallen into corruption, having given birth unto the Giver of life, Who delivereth those who cry: Glory to Thy power, O Christ!

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: "Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!"

The elder, bowing low and divinely touching the feet of the Mother of God who knew not wedlock, said: "O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!"

"Isaiah was purified by the burning ember brought by the seraph," the elder cried to the Mother of God, "and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace."

Canon of the Holy Hierarch

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPE

Having received the grace of the all-holy Spirit, thou wast shown to be a divine dwelling place, reverently teaching the light of divine knowledge, O wise and wondrous Photius, most holy father, thou confirmation of the Church.

Thy tongue became the pen of the Comforter, Who quickly giveth deliverance unto those who acknowledge His dominion, and breatheth into their souls heavenly wisdom, O most sacred Photius.

Christ hath shown thee to be one who art resplendent with the grace of speech and teaching, who repelleth the assaults of the heretical and enlighteneth the souls of all the faithful, who all hymn thee as a preacher of the Faith.

Theotokion: The Virgin gave birth to the preëternal Son, Who clothed Himself in human nature and hath saved our nature from corruption by the suffering of His body, as the holy hierarch hath taught.

ODE VI

Canon of the Feast

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy loving-kindness.

Now Thou lettest depart in peace him who worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Holy Hierarch

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Let us hymn the great Photius, the clarion which proclaimed the procession of the divine Spirit from the Father, as the son of thunder theologized.

By thy speech was all the arrogance of the heretics rent asunder, O most sacred Photius.

Wherefore, the assembly of the faithful doth radiantly honor thy memory, O holy one.

The whole assembly of Orthodox believers is filled with joy and gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: I hymn thy conceiving, O Maiden; I hymn thine ineffable birthing; I hymn thy protection, whereby thou deliverest from all harm those who earnestly have recourse to thy serenity.

Kontakion, in Tone VIII, Spec. Mel: "To thee, the champion leader..."—

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody—the most godly instructor of the Orthodox, the divinely inspired harp of the Spirit, the most mighty opponent of heresy—and let us cry out to him: Rejoice, O most honored Photius!

Ikos: An angel among men wast thou shown to be, O father, who from earth attained unto things of heaven. Wherefore, beholding thee made equal to the bodiless choirs, I am stricken with awe and with love to reverently cry out to thee such things as these: Rejoice, thou by whom the Trinity is worshipped; rejoice, thou by whom God is praised! Rejoice, most correct standard of the Orthodox; rejoice, thou who most firmly dost denounce the wicked! Rejoice, height of humility unattainable by many; rejoice, depth of discretion difficult for mortals to fathom! Rejoice, for thou wast a divine priest of God; rejoice, for thou ledest the saved unto God! Rejoice, thou who makest thy dwelling with the martyrs of God; rejoice, thou who dost converse with the honorable saints! Rejoice, thou by whom the impious are destroyed; rejoice, thou through whom the faithful are given confidence! Rejoice, O most honored Photius!

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPE

"I go to announce the glad tidings unto Adam who dwelleth in hades and unto Eve," cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: "A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!"

Canon of the Holy Hierarch

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Thou didst pass on to the mansions of heaven, and having drawn nigh unto God, thou wast made divine and deified by communion with Him, O venerable and divinely wise father, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

We are instructed by thy words of admonition, O most praised father, to honor the Godhead, indivisible and inseparable, as three Suns; and to Him do we chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

How acceptable unto God and most sacred is thy confession, O thrice-blessed father; for having been tried like gold in the fire, thou didst please God, O venerable one, rejoicing in the emulation of the Savior's Sufferings.

Theotokion: Thou hast been revealed to all men as the cause of divine deliverance, O all-immaculate one, who gavest birth unto the Deliverer of all, to Whom we all chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

ODE VIII

Canon of the Feast

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless

the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye chorus now in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Holy Hierarch

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

The fountains of thy dogma flow forth to water the holy Church throughout all the world, O most wondrous father Photius; wherefore, we praise thee as the confirmation and boast of the Orthodox, and unceasingly we bless the Lord, and exalt Him above all for ever.

Thou didst arrive at the calm haven, having braved the storms of life; for, O Photius most wise, during all thy journey thou didst have as Helmsman to guide thee the Lord Who created all things by a mere gesture. Him do we exalt above all for ever.

The thrice-radiant light of the all-divine Trinity made its abode within thee, and showed thee to be a secondary luminary, enlightening the assembly of the Orthodox and blunting the enemy's assault, crying: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Theotokion: O Lady, Bride of God, the Bridegroom from on high made His abode within thee, finding thee to be a rose among thorns, a fragrant lily of the valley, a most pure flower; and He hath perfumed the whole world, exalting thee above all for ever.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

ODE IX

Canon of the Feast

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who knew not man.

The ancients were wont to offer a pair of newborn doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Holy Hierarch

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

My whole self do I commit to thy divine protection; for, as a holy hierarch, having received authority from Christ to loose transgression, thou hast broken asunder the chains of my sin. Save me by thy supplications, and illumine me with thy divine light.

Thou wast taken up to the never-waning Light, O glorious father, and wast delivered from things earthly; and thou standest with the ranks on high before the Almighty, the Light of the threefold Sun, and dost delight in the radiance which doth emanate therefrom and dost illumine us who praise thee.

As a struggler thou wast shown to be a denouncer of the delusion of heresy and a divine defender of

Orthodoxy, O Photius, together with Ignatius whose successor thou wast, both as to his throne and his way of life. Pray thou with him to the Lord.

Theotokion: Desiring to deify me wholly, God united Himself fully with thee, and a new mystery inaccessible to all is begun: thou, the incorrupt Virgin, giveth birth, and God is seen in the flesh, Whom praising, we now call thee blessed, O Mary, as thou thyself didst foretell.

Exapostilarion of the holy hierarch, Spec. Mel: "Hearken, ye women..."—

The Church hath thee as a most fervent intercessor and brilliant teacher, O father. Wherefore, she doth radiantly celebrate thy memory, crying out: Do thou ever protect thy flock and preserve it unscathed by heresy and harm, O chief hierarch of the Lord!

Glory..., Now and ever...: Exapostilarion of the feast, automelon—

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: "Now loose Thou the bonds of my flesh in peace, as Thou didst say; for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israel!" *Thrice*

On the Praises, 6 stichera; 3 of the feast, in Tone II, Spec. Mel: O house of Ephrata..."—

Today, the Savior is carried as a babe into the temple of the Lord, and the elder taketh Him into his aged arms.

The Ancient of days is most gloriously seen as a babe in the flesh on this day, and is borne into the temple.

The most pure one cried out: "O Symeon, receive as a babe in thine arms the Lord of glory, the salvation of the world!"

And 3 for the holy hierarch, in Tone I, Spec. Mel: "Joy of the ranks of heaven..."—

Let us praise Photius, the truly godly chief hierarch of the Church, the great teacher and preacher of the Word, the wondrous peer of the apostles; for his most glorious commemoration hath dawned, bringing gladness to all the faithful.

6 FEBRUARY: ST. PHOTIUS OF CONSTANTINOPLE

With the apostles wast thou united as their peer; for, having shown thyself to be an apostolic preacher to Bulgaria and all the Slavic race, thou didst lead them to Christ, giving them new life through holy baptism. Do thou preserve them in Orthodoxy.

Like the Archangel Michael, O glorious one, thou didst vie with an earthly Lucifer who, grievously puffed up with pride, set his throne higher than the stars; and thou didst say: Let us stand aright! Let us all stand in the precious traditions of the Fathers!

Glory..., in Tone V—

Wherever thy name is invoked, O thou who art the namesake of light, the power of the devil is dispelled; for the fallen Lucifer is unable to endure the brilliance of thy light. Wherefore, we entreat thee: Quench thou the fiery darts which he hurlth against us, and deliver us from his temptation by thine intercession, O right laudable hierarch Photius.

Now and ever..., of the feast, in Tone II, Spec. Mel: "O house of Ephrata..."—

Great and awesome is the mystery, and strange the dispensation! He Who holdeth all things is formed as a babe, and as a babe is borne in arms.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode VII of the canon of the feast, and 4 from Ode VI of the canon of the holy hierarch.

Prokimenon, in Tone I—

My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world. [Ps. 48:1]

EPISTLE TO THE HEBREWS, §318 (7: 26-8:2)

Brethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and

made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this He did once, when He offered up Himself. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II—

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. [Ps. 36:31]

Stichos: The law of his God is in his heart, and his steps shall not be tripped. [Ps. 36:32]

GOSPEL ACCORDING TO JOHN, §36 (10:9-16).

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

Communion Verse—

In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. [Ps. 111:6]

